



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

CATALOGUE OF A COLLECTION OF OBJECTS ILLUSTRATING THE FOLK-LORE OF MEXICO. BY FREDERICK STARR. With thirty-two figures. (Published for the Folk-Lore Society.) D. Nutt: London, 1899. Pp. ix, 132.

Notice has already been taken in this Journal (vol. xii, p. 230) of the generous contribution of illustrative objects made to the Folk-Lore Society by Professor Starr, whose assiduity in the investigation of Mexican folk-lore is well-known; the catalogue before us carries out a condition of the gift. In a preface Professor Starr enforces the wide field of study and collection offered to the folk-lorist in Mexico: "Here are dialect developments; here are proverbs, witty and wise; here are folk-songs, sweet and touching; here are folk-tales untouched by skepticism; here are charms and formulæ; here are witches and fairies in the full height of their power; here are popular street celebrations and dramas; here are a hundred Oberammergau, with passion-plays and miracle-plays unspoiled by the crowds of visitors; here are a thousand strange survivals of pagan barbarism in the midst of Christian civilization." The first section, on "Local Industries," illustrates this richness of custom and conservatism of usage. Such diversity exists even in modes of work. At Aguas Calientes, a missionary, building a schoolhouse, had workmen from the locality and others from a neighboring town. The two parties had to be kept at labor on different walls, as they did their work in different manners, and each considered the other's method inferior. Water-carriers in different cities have characteristic water-jars, differing in form, size, and mode of carrying. The evidence of archæology goes to show that analogous local differences marked the pre-Conquest Mexican life. In the collection, such peculiar industries are illustrated by toys of horsehair, drawn-work, silver figures, inlaid iron, lustrated pottery, straw pictures, rag and pottery figures. Among toys for children, the most curious are the naguales. These represent a four-legged animal with no tail, a woolly fleece, and a human face. It is usually supplied with some sort of a cap, and bears upon its back the booty which it has stolen from some house. Children are frightened into good behavior by threats of naguales. From examples of common belief, cited by Professor Starr, it results that these figures are often used as masks by actual robbers, who profit by the superstition. (As the word is known to be connected with ancient ideas of sorcery, it may here be suggested that the practice may be the survival of a habit of masking on the part of ancient medicine-men, who were taken for spirits, and who might thus extend their own influence and inspire terror.) In one section, on children's games, the words are given in detail, the sketch occupying thirty pages. In many cases the formulas recorded correspond to those employed elsewhere in similar amusements. It can hardly be said that they are characterized by extraordinary antiquity of phrase or idea; often the vigor of the survival has itself occasioned a more complicated development. Thus, in the game answering to our Hopscotch, the diagrams employed are more various and intricate than usual in the European game; one figure represents a snail-shell, another the body of a giant. Among the games we find, as in English, one representing different kinds of work,

another the struggle of angels and devils. It is natural that Mexican children perform mimic bull-fights. Popular celebrations furnish a valuable and curious series of illustrations. The day of the three kings is generally celebrated; these personages are believed to represent three races, Caucasian, Negro, and Mongolian. *Cascarones*, made of empty eggshells, often filled with square bits of bright-colored paper called "amores," are broken, and masked figures promenade with all sorts of antics. During Holy Week, from Thursday to Saturday, *matracas*, or rattles, where a cogged wheel is made to strike against a narrow projecting strip by whirling in such manner as to produce a loud rattling sound, are employed; the church bells cease ringing, and great *matracas* take their place. The figures of Judas sold at this season are illustrated in the catalogue. The Feast of the Dead survives in full vigor; at Tezontepec, for example, offerings are set out, consisting of an abundance of bread, fruit, dulces, wax candles, flowers, and liquors for grown persons, the doors being left open to give admittance to spirits. On the last day of the feast, the family and neighbors meet, and eat and drink the offerings. Popular medicine survives in the fullest force; the stock of the woman who sells *remedios* may include two hundred remedies, embracing materials from the animal, vegetable, and mineral kingdoms. The illustrations show an interesting collection of votive offerings in silver and wax. Under the head of religious pictures is exhibited the manner in which old pagan shrines have been adopted by the new religion; thus Our Lady of Guadalupe, the patron saint of Mexico, takes the place of the Mother of the Gods, the Aztec Tonantzin. Professor Starr has shown how excellent an idea of the richness of Mexican folk-life may be given by a collection of objects representing, not the pure Indians of the South, but only the Mestizos of northern and central Mexico.

Professor Karl Knortz, an industrious collator of traditional material, has gathered a number of discursive essays in a volume called "*Folkloristische Streifzüge*" (G. Maske: Oppeln and Leipzig, 1900, pp. 431). The subjects of the several papers exhibit a wide range of literary as well as traditional themes, such as Low-German American literature, American proverbs and expressions, usages of the New Year and of first of April, together with notes on saliva, salt, games, the evil eye, and signs. In a paper on the schoolmaster in literature and folk-lore, the writer shows, from popular rhyme as well as literary allusion, how generally our fathers believed that the principal ability required in a teacher was a talent for wielding the rod. In an account of the White Stag, offered as commentary on a song of Uhland's, Dr. Knortz explains the fabulous creature, supposed to be single in his kind and supernatural, as a survival of a solar myth setting forth the uninterrupted course of the sun. A notice of surnames and nicknames (*Bei- und Spitznamen*) offers for the amusement of Germans a number of American epithets applied to nationalities or to political parties.

The "Maliseet Vocabulary" of Mr. Montague Chamberlain (Harvard Coöperative Society: Cambridge, Mass., 1900, pp. 94), being entirely linguistic, lies outside of the province of this Journal, and can here be mentioned only as a contribution to knowledge made by a student who is deeply interested in the preservation of legendary lore. An introduction is contributed by Professor W. F. Ganong.

JOURNALS.

1. **American Oriental Society.** Section for the historical study of religions. II. 1899. Economics of primitive religion. W. HOPKINS. — Psychology of the Vedanta and Sankhya philosophies. C. C. EVERETT. — Historical study of religions in universities and colleges. M. JASTROW. — Relation between magic and religion. C. H. TOY.

2. **The International Monthly.** (Burlington, Vt.; by the Macmillan Co., New York and London.) Vol. I. No. 2, February, 1900. Recent work in the science of religion. C. H. TOY.

3. **The Land of Sunshine.** (Los Angeles.) No. 2, July, 1899. Among the Yaqui Indians in Sonora. V. GRANVILLE. — Vol. XII. No. 2, January, 1900. A mission saints' day in 1868. — A fiesta at Mesa Grande. C. G. DU BOIS.

4. **Folk-Lore.** (London.) Vol. X. No. 4, December, 1899. The place of totemism in the evolution of religion. F. B. JEVONS. — The folk-lore in the legends of the Panjab. R. C. TEMPLE. — Reviews: works of M. H. Kingsley, West African studies; S. Bugge, The home of the Eddic poems; R. M. Lawrence, The magic of the horseshoe; P. Sébillot, Légendes locales de la Haute Bretagne, and La Veillée de Noël; W. A. Craigie, Scandinavian folk-lore; N. Marr, Fables of Wardan; T. F. Thiselton-Dyer, Old English social life; M. Höfler, Deutsches krankheitsnamenbuch. — Correspondence. The Niebelung treasure in English. Burial customs. — Miscellanea. Dorset folk-lore collected in 1897. A crown of thorns. Australian religion. Folk-tales from the Greek islands. — Bibliography.

5. **Mélausine.** (Paris.) Vol. IX. No. 2, September-October, 1899. Les superstitions populaires et la sorcellerie en Alsace au XVIIe siècle. R. REUSS. — La fascination. (Continued in No. 3.) J. TUCHMANN. — Dictons et proverbes bretons. E. ERNAULT. — No. 3, November-December. Renaud le tueur de femmes, chanson populaire. G. DONCIEUX. — Dictons et proverbes bretons, VII. E. ERNAULT.

6. **Revue des Traditions Populaires.** (Paris.) Vol. XIV. No. 10, October, 1899. Notes sur le culte de la terre. P. SÉBILLOT. — Contes et légendes de l'Extrême-Orient. R. BASSET. — Folk-lore des romains de la Hongrie. Enchantements ou incantations. O. MAILAND. — No. 11, November. Le culte des fontaines. P. SÉBILLOT. — Contes et légendes arabes. R. BASSET. — Les mois en Franche-Comté. Novembre. C. BEAUQUIER. — No. 12, December. Les mois en Franche-Comté. Décembre. C. BEAUQUIER. — Le comte et la fée, le roi Renaud. E. ERNAULT. — Devinettes du Poitou. R. M. LACUVE. — Contes et légendes arabes. CCLXVII.-CCLXXVI. R. BASSET.

7. **Mittheilungen der Schlesischen Gesellschaft für Volkskunde.** (Breslau.) Vol. VI. No. 2, 1899. Eine aufführung schlesischer weihnachtsspiele. F. VOGT. — Schlesische legenden. O. WARNATSCH. — Anekdotenhafte sagen. A. EICHNER. — Besprechungsformeln. O. SCHOLZ. — No. 3. Dritter bericht über oberschlesische erzählungen. W. NEHRING. — Bunt es aus der südost ecke Ober-schlesiens. E. OLBRI CH. — Schlesische redensarten. W. PATSCHOVSKY.